لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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HIJRAT, 1359—MAY, 1980

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping heart of Muslims and all the depressed races and nations of the world. to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

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The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965. the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquirers may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accpet responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXV May 1980—Hijrat 1359 H.S. No. 5

Message of Hazrat Khalifatul Masih III to the American Ahmadis

بسم اللہ الرحمن الرحیم نحمدہ ونصلی علی رسولہ الکریم

خدا کے فضل اور رحم کے ساتھ

ھوالناصر

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Dear Brethren,

Assalamo Alaikum Wa-Rahmatullah-e-Wa-Barakatohu.

I undrstand that you are holding your Annual Convention from 26th to 28th May at Dayton. May Allah bless your gathering and make it a success in every way.

On this occasion I would like to remind you that according to the writings of the Promised Messiah (peace be on him) the Truth shall ultimately triumph in the near future and Islam shall flourish as it did in the past. As predicted by the Holy Prophet (peace and blessings of Allah be on him) the light of Islam shall shine forth with full refulgence from the West. There is no doubt about it. It has been definitely ordained by

the Almighty. Those who have eyes and ears can discern its signs both in the heavens and on the earth.

But that auspicious day will not dawn until our hearts bleed with concern, until we forsake our comforts and take our sacrifices to their maximum. The rejuvenation of Islam demands that we sacrifice our lives in its cause. On that depends the revival of Islam.

The Annual Convention is the occasion when you should take stock of the situation and see how far you have succeeded in attaining that objective, individually and collectively. You have the unique honour of being the pioneers in this field in America. Hence great responsibility rests on your shoulders. As torch-bearers of Islam your conduct should practically reflect what a true Muslim is like in all matters, spiritual and mundane.

About the believers the Holy Quran says that when their attention is drawn to any message from Allah and His Apostle (peace be on him), they say, "We have heard and we obey". Remember! Islam is nothing but complete submission to the will of Allah.

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May Allah grant you the will, the courage and the wisdom to do the needful. Ameen.

RABWAH
8.5.1978

MIRZA NASIR AHMAD
Khalifatul Masih III

Message of Hazrat Khalifatul Masih III to the Ahmadi youth of Bradford (England)

بسم اللہ الرحمن الرحیم نحمدہ و نصلی علی رسولہ الکریم

خدا کے فضل اور رحم کے ساتھ

ھوالناصر

Dear Ahmadi Youths,

Assalamo Alaikum Wa-Rahmatullah-e-Wa-Barakatohu.

I am pleased to know that you are holding your first regional gathering at Bradford on 14th April 1979. May God make it a success and reward your efforts with the best results.

On this occasion I would like to remind you about your duties as Khuddamul Ahmadiyya. The Holy Quran declares :-

كنتم خير امـة اخرجت للنـاس تامرون بالمعروف و تنهون عن المنكر و تومنون بالله

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You are the best people raised for the good of mankind you enjoin what is good and forbid evil and believe in Allah. In this verse your programme has been chalked out by your Creator, you are required to serve mankind irrespective of colour and creed to the best of your capabilities. As such you must see how you can make yourself useful to people in your surroundings. Besides you have to convey the message of Islam to ailing humanity with love and devotion. At present the world is torn with dissentions. All energies are directed towards accumulating wealth and power with the result that peace of mind is completely lacking. You have to impress upon the people that today's problems can be solved not by stockpiling sophisticated weapons but by paying heed to their Creator and listening to His commandments. The Holy Quran is the only divine code which can serve as the basis of permanent peace for all mankind.

Another thing which you have to bear in mind is that the second century of Ahmadiyya Movement is to begin about ten years hence. God Willing it shall be the century of dominance of Islam. During the past 90 years the solitary voice raised by the Promised Messiah from an unknown village in the Punjab, India, has reverberated throughout the world and his followers now number over ten million. The time is fast coming when whole nations will join the fold and all mankind will be united into one big family under the banner of Islam.

Such a change demands great sacrifices of time and money and personal comforts and obviously cannot be brought about by one generation. As Ahmadi youths you must realise that a heavy responsibility lies on your shoulders. In the first place you should mould your lives in such a way as to become true specimen of Quranic teachings. Your behaviour and conduct should reflect its excellences more than your tongue. Secondly you must study the Holy Quran and the books of the Promised Messiah with due care. They contain everything we need for our spiritual welfare. Without that it will be futile to hope that you will be able to discharge your duties satisfactorily. Also remember that complete submission to the will of Allah and implicit obedience to the tenets of the Islam should be your guiding principles.

May Allah be your guide and comforter in all your undertakings and may He bless you with His infinite love. Ameen.

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MIRZA NASIR AHMAD

RABWAH Khalifatul Masih III

Thus Said the Holy Prophet

1. Amr ibn Auf Ansari relates that the Holy Prophet sent Abu Ubaidah ibn Jarrah to Bahrain to collect the poll tax and he returned from Bahrain with the money. The Ansar heard of this and came up to join in the morning Prayer service with the Holy Prophet. When the service was finished and he was about to leave, they presented themselves before him. When he saw them, he smiled and said : I imagine you have heard that Abu Ubaidah has come from Bahrain with something ; They said : It is true Messenger of Allah, He said : Rejoice, and hope for that which will please you. It is not poverty that I apprehend for you. What I apprehend for you is that you might begin to desire the world as they desired it and that it might destroy you as it destroyed them (Bokhari and Muslim).

2. Abu Sa'id Khudri relates that the Holy Prophet sat in the pulpit and we sat around him and he said ; What I am afraid of concerning you after I am gone is the ornament and embellishment of the world that might be thrown open to you (Bokhari and Muslim).

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3. Abu Sa'id Khudri relates that the Holy Prophet said : The world is green and pleasant and Allah will appoint you vicegerents in it and will see how you conduct yoursleves. Then safeguard yourselves against the world and safeguard yourselves against women (Muslim).

4. Anas relates that the Holy Prophet said : Allah, there is no life but the life of the hereafter (Bokhari and Muslim).

5. Anas relates that the Holy Prophet said : The most prosperous person in the world who had been adjudged to hell will be brought up on the Day of judgment and will be dipped once in the Fire and will be asked : Son of Adam,

did you ever enjoy any good, did you ever experience any bliss? He will say: Never, O Lord. Then the one who had experienced the extreme of adversity in the world and was adjudged worthy of Patadise will be brought up and given one experience of Paradise and will be asked: Son of Adam, did you ever experience adversity, did you ever pass through hardship? He will say: No, I never experienced adversity, I never passed through hardship (Muslim).

6. Mustaurid ibn Shaddad relates that the Holy Prophet said: The value of the world in comparison with the hereafter is as if one of you dipped a finger in the ocean and then observed how much moisture sticks to it when he pulls it back (Muslim).

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7. Jabir relates that the Hoty Prophet was passing through the street with his companions on both sides of him when he noticed a short-eared lamb lying dead. He caught it by its ear and said: Which of you would like to have it for a dirhem? They said: We would not like to have it in return for anything, and what would we do with it? He then asked: Would yon like to have it for nothing? They answered: Had it been alive it would have been defective being short-eared, and of what use is it dead? The Holy Prophet said: Truly, the world is even more useless in the sight of Allah than this is in your eyes (Muslim).

8. Abu Dharr relates: I was walking along with the Holy Prophet in the rocky plain of Medina when we saw Uhud in front of us. He called me and I said: At your service, Messenger of Allah. He said: If I had as much gold as Uhud yonder, it would not please me to have a single dinar out of it by me after the passage of three days, unless I were to retain something for the repayment of a debt. I would distribute it among the servants of Allah like this and this and this to the right and left and rear. He then walked on and said: Those who have much will be the ones who

will have the least on the Day of Judgment, except those who spend their wealth like this and this and this, to the right and left and rear, and they are few. Then he said to me: Remain where you are and do not move till I come back to you: and he walked into the dark and disappeared. Presently I heard a loud voice and was afraid lest he should have encountered something untoward. I wanted to go to him but recalled his admonition: Do not move till I come back to you. So I did not move till he came back to me, and I said to him: I heard a voice which made me afraid but I remembered your direction to me. He asked: Did you hear him? I said: Yes. He said: It was Gabriel who came to me and said: He who dies from among your followers, not having associated aught with Allah, will enter Paradise; and I inquired: Even if he should have been guilty of adultery or of theft? He said: Even if he was guilty of adultery, or of theft (Bokhari and Muslim).

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9. Abu Hurairah relates that the Holy Prophet said: If I had gold the equal of Uhud, it would please me that I should have nothing left of it with me after the passage of three nights except something that I might retain for the repayment of a debt (Bokhari and Muslim).

10. Abu Hurairah relates that the Holy Prophet said: look at one who is below you and do not look at one who is above you. This would enable you to appreciate better the bounties that Allah has bestowed upon you (Bokhari and Muslim). The version of Muslim is: When any of you looks at one who is richer and handsomer than him, he should also look at one who is lower than him.

11. Abu Hurairah relates that the Holy Prophet said: Ruined are those devoted to dinars and dirhems and black cloaks and striped cloaks. If they are given they are pleased and if they are not given they are displeased (Bokhari).

12. Abu Hurairah relates: I have known seventy of the

Company of the Lounge* not one of whom possessed a cloak, only a loin cloth or a blanket which they suspended from their necks and which reached down half way to their shanks or to their ankles. They managed to keep it in place with their hands lest their private parts might be exposed (Bokhari).

13. Abu Hurairah relates that the Holy Prophet said : The world is the prison of the believer and the paradise of the disbeliever (Muslim).

14. Ibn Umar relates that the Holy Prophet took hold of his shoulders and said : Be in the world as if you are a a stranger or a traveller. Ibn Umar used to say : When you arrive at the evening do not look forward to the morning and when you arrive at the morning do not look forward to the evening. During health prepare for illness and while you are alive prepare for death (Bokhari).

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15. Abu Abbas Sahl ibn Sa'ad Sa'idi relates that a man came to the Holy Prophet and said to him : Messenger of Allah, instruct me in something by acting on which I should win the love of Allah and the love of people. He told him : Do not desire the world, and Allah will love you ; and do not desire that which people have and they will love you (Ibn-i-Majah).

16. Nu'man ibn Bashir relates that Umar ibn Khattab expatiated upon the wordly prosperity that people had achieved and said : I have known the Holy Prophet pass his day in hunger depending upon a few cheap dates to assuage it (Muslim).

17. Ayesha relates : When the Holy Prophet deid there was nothing eatable in my house except a small quantity of barley in a bin upon which I subsisted for a long time. Then I measured what was left of it and it was soon finished (Bokhari and Muslim).

18. Amr ibn Harith relates that on his death the Holy

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* اصحاب الصفہ : Companions of the Holy Prophet, peace be on him, who devoted their lives to learning Islam and for this purpose lived in Masjid Nabi.

Prophet left no dinar or dirhem or slave or bondwoman, or anything except his white riding mule, his arms and his land which he had given in charity for travellers (Bokhari).

19. Khubab ibn Arat relates: We migrated with the Holy Prophet seeking the pleasure of Allah and looking only to Him for our reward. Some of us died without enjoying anything of it. Of such was Mus'ab ibn Umair who was killed in the battle of Uhud, leaving only a small sheet. If we covered his head with it his feet were exposed, and if we covered his feet his head was left uncoverd. So the Holy Prophet told us to cover his head and to put some fragrant grass over his feet. Others of us are reaping the ripe fruits of our reward (Bokhari and Muslim).

20. Sahl ibn Sa'ad Sa'idi relates that the Holy Prophet said: If in the sight of Allah the world had the value equal to that of the wing of a mosquite, He would not have allowed a disbeliever to drink a mouthful of water out of it (Tirmidhi).

21. Abu Hurairah relates that he heard the Holy Prophet say: The world is accursed and so is all that is in it save only the rememberance of Allah and that which pleases Allah, and the learned and the scholars (Tirmidhi).

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22. Abdullah ibn Mas'ud relates that the Holy Prophet said: Do not run too much after property lest you should be absorbed by the world (Tirmidhi).

23. Abdullah ibn Amr ibn 'As relates: We were repairing our thatched cottage when the Holy Prophet passed by and asked us: What are you engaged in? We said: The thatch had become feeble and we are repairing it. He said: I see the matter approaching sooner than this (Abu Daud and Tirmidhi).

24. Ka'ab ibn Iyaz relates that he heard the Holy Prophet say: Every people is subjected to a trial; the trial of my people will be through wealth (Tirmidhi).

25. Uthman ibn Affan relates that the Holy Prophet said: A son of Adam is entitled only to three things: a dwelling to live in, a garment to cover his nakedness and a piece of bread and water (Tirmidhi).

26. Abdullah ibn Shikir relates : I came to the Holy Prophet while he was reciting sura Al-Takathur (Chapter 102) of the Quran. He said : Man says : My property, my property ; while out of his property only that is his which he eats and consumes, and wears and wears out and spends in charity and sends ahead (Muslim).

27. Abdullah ibn Mughaffal relates : A man said to the Holy Prophet : Messenger of Allah, I do love you. He said : Watch what you are saying ! The man said : Indeed, I love you ; and repeated it three times. The Holy Prophet said : If you do love me prepare for poverty, for poverty advances more rapidly towards one who loves me than does flood water towards its objective (Tirmidhi).

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28. Ka'ab ibn Malik relates that the Holy Prophet said : Two hungry wolves let loose among a flock of sheep do not do more damage than is caused by a man's greed for wealth and standing to his faith (Tirmidhi).

29. Abdullah ibn Mas'ud relates that the Holy Prophet slept on a mat and when he got up the impression of the mat was visible on his body. We said : Messenger of Allah, shall we prepare a matterss for you? He said : What have I to do with the world? I am in the world like a rider who stops in the shade of a tree awhile, then passes on and leaves it (Tirmidhi).

30. Abu Hurairah relates that the Holy Prophet said : The poor will enter Paradise half a millennium sooner than the rich (Tirmidhi).

31. Ibn Abbas and Imran Ibn Husian relate that the Holy Prophet said : I had a view of Paradise and saw that most of of its dwellers were the poor ; and I had a view of the Fire and saw that most of its denizens were women (Bokhari and Muslim).

32. Usamah ibn Zaid relates that the Holy Prophet said : I stood at the gate of Paradise and saw that most of those who entered it were the poor, while the rich were held back

from it. But those destined for the Fire were commanded to be driven into it (Bokhari and Muslim).

33. Abu Hurairah relates that the Holy Prophet said : The truest thing a poet said is the saying of Labid : Everything beside Allah is vain (Bokhari and Muslim).

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(Gardens of the Righteous)
By Muhammad Zafrulla Khan

Glimpses from The Life of Ahmad

(II)

The traditions, reproduced below, are taken from a book by the Late Hazrat Mirza Bashir Ahmad, Son of The Promised Messiah, peace and blessings of God be on him.

English rendering by: Mirza Majeed Ahmad

Reader are requested to send us their Comments. (Editor)

21. Maulvi Sher Ali related to me that the Promised Messiah was in Gurdaspur in connection with the law suit of Karam Din; only he and Mufti Muhammad Sadiq were in attendance while others had gone to attend to their personal chores. The Promised Messiah was resting and appeared to be asleep. He raised his head and said that he had received a revelation which should be recorded. It so happened that they did not have a pen or pencil on them. They brought a piece of charcoal from the kitchen and wrote down the revelation. The Promised Messiah lay down to rest again. He received another revelation and had it recorded too. This happened a few times. Maulvi Sher Ali further added that he remembered one of the revelations. It was

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يسئلونك عن شانك قل الله ثم ذرهم فى خوضهم يلعبون

'They question you regarding your glorious station; say Allah in reply and then leave them to their levity.'

Next day the counsellor for the contending party, apart from other questions, specifically enquired from the Promised Messiah whether what he had claimed about himself in his book Tuhfa Golerwia was true. He read out the portion in which the Promised Messiah had stated in very forceful words his high spiritual station. The Promised Messiah replied in the affirmative adding that it was God's beneficence or used some word to the same effect.

22 My mother related to me that the Promised Messiah's feeling towards his first wife had cooled. The reason was that she had close associations with her relatives who had no love and veneration for religion, and she too was of the same inclinations. The Promised Messiah stopped having conjugal relations with her but otherwise supported her financially. When he married again (my mother) he conveyed to her that as he had taken another wife and if he made any disparity between the two he would be committing a sin in the sight of God. There were two options open to her. She should choose between the two : either she should get a divorce or should renounce her rights. He however assured her that he would continue to support her financially. She replied that she did not want a divorce at that stage of life but would renounce all her rights except financial support.

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23. Jandha Singh of Kahlawan related to me that he used to visit the Promised Messiah's father at Qadian. Once he asked him to call Ghulam Ahmad (the Promised Messiah), and told him that a British Officer who was known to him was in the district headqurters on an official visit. If Ghulam Ahmad wished he could get him a respectable job. Jandha Singh said that he went to call Mirza Ghulam Ahmad and found him studying surrounded with books. He conveyed his father's message to him. The Promised Messiah came and told his father that he was already in service. His father expressed surprise and repeated his suggestion but the Promised Messiah declined the offer once again. His father realising what he meant told him that if that was the case he was happy about it too.

24. My mother related to me that the Promised Messiah was very generous in giving alms. He usually gave alms in a manner that sometimes even she did not know of it. I enquired as to how much he used to give. She replied that it used to be very substantial. During the last years of his life he used to deduct ten per cent from his income and kept it separate for this purpose. She explained further that it did not mean that he gave only ten per cent of his income in charity. He gave

a lot more from time to time. I also enquired whether he used to discriminate between Ahmadis and non-Ahmadis. She replied in the negative and said that he used to give alm to any needy person.

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25. My mother related to me that whenever the Promised Messiah borrowed money he used to pay back more than the borrowed amount. I enquired if she could cite an example. She could not recall any specific incident but explained that the Promised Messiah used to say that was what the Holy Prophet had practiced and advised. She added that the Promised Messiah never preached what he did not practice himself.

I also enquired if the Promised Messiah ever lent money to anyone. She replied in the affirmative adding that he did so on many occasions. Once he lent money to Maulvi Noor-ud-Din (later Khalifatul Masih I) and Hakim Fazal Din of Bhaira. When Maulvi Sahib tried to pay back the loan the Promised Messiah returned it saying as to why did Maulvi Sahib discriminate between his money and that of his own. When Hakim Fazal Din wanted to pay back his loan Maulvi Sahib advised him to return the money in some other manner as he had already been reproached by doing so.

26. Mother related to me that during the last years of his life the Promised Messiah expressed desire to go on pilgrimage. She added that after his demise she had the pilgrimage performed on his behalf.

27. My mother related to me that the Promised Messiah preferred bird meat. He used to eat quail but later, during the outbreak of plague in the Punjab he stopped eating it as he thought that it contained some element of plague. He also liked fish. He did not have regular breakfast but used to drink milk in the morning. I enquired whether drinking of milk caused any indigestion. She replied that it did but nevertheless he used to drink it. He also liked Pakoras (fried saltish gramflour paste). He used to drink sakanjbeen (sweatened lime water) a lot but then gave it up. Once he refrained from eating any

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cooked food and only partook curd with bread. He also ate corn bread occasionally. During meals he used to break the bread into small pieces. He used to drink tea a lot but then stopped taking it. Mother added that the Promised Messiah was sparing in his diet. There were no fixed hours for meals. He used to take midday meal between twelve and one and the evening meal usually after the maghrib prayer. Occasionally he called for his meals to be served earlier saying that he had work to do. I enquired from mother what his working hours were. She replied that he used to spend almost the entire day working. He opened his mail at ten and did not begin his writng session until then lest it should be intrrupted.

I state that apart from other newspapers sent up to him he read the daily "Akhbar Aam" regularly.

28. My mother related to me that at first food for all the guests and even those who had migrated to Qadian was prepared at home but when the number of guests increased she requested the Promised Messiah for alternative arrangements. I enquired if the Promised Messiah used to order special dishes for any of his guests. She replied in the affirmative saying that sometimes he used to say that such and such guests were arriving and such and such food should be prepared for them. She added that in the beginning all persons whether guests or those settled in Qadian, used to take their meals from the communal Kitchen. Those with families sometimes used to supplement their meals with dishes of their choice cooked at home. But it was always his desire that people should be served meals of their liking.

I state that the Promised Messiah managed the public kitcken himself. After his death the first Caliph handed over its management to the Sadr Anjuman Ahmadiyya. Mother told me that during the life of the Promised Messiah some persons requested him that as he was already over-burdened, the management of the communal kitchen should be trusted to some other person but he refused to do so. He feared that some guests

might experience inconvenience or neglect.

29. Mother related to me that the Promised Messiah used to change into a waist cloth for going to bed and usually slept without a shirt.

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30. I state that the Promised Messiah occasionally used to tell stories to the children. He often related the story of a good and a bad man. The moral of it was that each of them earned what he deserved. Mother said that he often related the story about the egg plant. In a nutshell it was that a man praised the qualities of egg plant. His servant too taking up the cue praised it very highly. A few days later the master made adverse remarks about the egg plant. His servant did likewise. The master asked his servant that sometime back he was all praises how come he was condemning it now. The servant replied : Sir I am your servant, not of the egg plant.

31. My mother related to me that the Promised Messiah had received a revelation that his second marriage would be in a family from Delhi. He expressed his wish to Maulvi Muhammad Hassain Batalvi. As Maulvi Sahib used to have a list of all marriagable girls belonging to the Ahle Hadith sect and her father had close relations with him he mentioned his name to the Promised Messiah. The Promised Messiah then wrote to her father asking her hand in marriage. At first her father was reluctant on account of the disparity in their ages but ultimately gave his consent. The Promised Messiah travelled to Delhi for the marriage ceremony. Sheik Hamid Ali and Lala Malwa Mal accompanied him. Maulvi Nazir Hussain performed Nikah ceremony. It was held on Muharram 27th in the year 1302 Higra. She was eighteen while the Promised Messiah was around fifty. The Promised Messiah gave five rupees and a prayer rug to Maulvi Nazir Ahmad who had performed the Nikah ceremony. Mother further added that at first the day fixed for the marriage was Sunday but was changed to Monday on the wish of the Promised Messiah.

32. Qazi Amir Hussain narrated that during the life of the

Promised Messiah the populace of Qadian never experienced severe heat during the hot weather continuously for more than a few days. Whenever the weather became oppressive, they used to complain about it, and it used to rain the next day. Maulvi Sarwar Shah told me that during the life of the Promised Messiah they never had crop failures. I related this to mother and she too confirmed it adding that whenever the Promised Messiah complained about the oppressive heat it used to rain the very day or the next one. Now-a-days the whether remains extremely hot for months on end and its severity is not broken.

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33. I state that the Promised Messiah used to go for a walk every morning. He used to walk a mile or two in the company of his followers. His gait was fast but graceful.

34. I state that the Promised Messiah was of medium stature. His complexion was wheat-coloured, his hair soft and straight and face full. In later years he gained weight and his body became slightly heavy. His countenance was commanding. He had a magnetic personality which attracted people and made them love him. Thousands came with hostile intentions and no sooner they saw him were tamed. They never even asked for any proof of his claim.

35. Maulvi Sayyed Muhammad Sarwar Shah related to me that once a gentleman came to Qadian in the company of Main Muhammad Yusaf for treatment from Maulvi Hakim Noor-ud-Din. He was a staunch antagonist of the Promised Messiah. He made a condition with Mian Muhammad Yusaf that he must be housed in an area which was not inhibited by the Ahmadis. After recovery from his illness when he was due to leave, Mian Muhammad Yusaf requested him to at least visit the Ahmadiyya Mosque. He agreed provided he was taken there when no Ahmadi specially the Promised Messiah was present. It was so arranged; but it happened that the moment he entered the mosque the Promised Messiah appeared from his house which had a door connecting his residence with the

mosque. The moment he cast his eyes on his face he fell on his knees and begged to be taken in the fold.

36. Khalifatul Masih II stated that once a Hindu gentleman from Gujrat came to Qadian. He was an expert in the science of mesmerism. He came to see the Promised Messiah in the company of his friends. His intention was that by the use of mesmerism he would make him perform ludicrous acts. The Promised Messiah was sitting amongst his followers in the mosque when he started to concentrate on him. After sometime he made a shivering movement but controlled himself and continued to concentrate. After a moment he convulsed violently and uttering a scream ran barefooted out of the mosque. People ran after and subdued him. After gaining composure he said that he wanted to mesmerise the Promised Messiah and make him perform ludicrous acts but as soon as he started to concentrte he saw a lion sitting by him. He dismissed it as his superstition and continued to concentrate. This time he saw the lion approaching him but he continued his concentration. He said that finally he saw the lion pounce upon him and his nerves gave way and he fled the scene screaming. Hazrat Khalifatul Masih II added that from then on this Hindu gentleman showed great reverance to the Promised Messiah and wrote regularly to him.

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37. I state that the Promised Messiah normally wore a turban of muslin cloth which was ten yards in length; underneath it he used a soft cap. In the privacy of the house he used to take off the turban and use only the cap. He used shirts made of muslin but wore a waistcoat, a coat and pajama made of wollen cloth even in summer. He wore socks throughout the year and used two pairs in winter. He always wore Indian type of shoes and disliked the European type. He also did not fancy European type of shirt with their buttoned cuffs. He expressed his personal dislike for the tight-fitting clothes which hampered free movement of limbs. The Promised Messiah occasionally wore a commerbund (waist sash). Outdoors he al-

ways wore a coat and carried a walking stick.

38. Mother related to me that the Promised Messiah made it a piont to change clothes and use perfume on Fridays.

39. Mother related to me that whenever the promised Messiah led prayers at home he used to recite the part of sura Yousaf, which contained the verse انما اشکوا بثی وحزنی الی الله. I state that his recitation was full of depth and pathos and undulating in form.

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40. Sayyed Fazal Shah related to me that once the Promised Messiah was in the company of his followers in Mubarak Mosque. I noticed and envied that whenever Bhai Abdullah Sanuri said something he diverted his full attention to him. The Promised Messiah reading my thoughts asked if I knew who he (Bhai Abdullah Sanuri) was. I replied in the affirmative. He said that he believed

قد یمان خود را بفیزائے قدر

And He is known to me long before you. Bhai Abdull Sanuri had accepted him before I did. I then realized that I could not compete with him. Sayyed Fazal Shah related this incident in the presence of Bhai Abdullah Sanuri. I noticed that his eyes became moist with emotions.

41. Mian Abdullah Sanuri related to me that once the Promised Messiah was lying in Baitul Fikir while he was massaging his feet. Lala Sharampat or Lala Malawamal knocked at the door. I got up to open the door for him but the Promised Messiah beat me to it. He said that he (Mian Sanuri) was a guest in the house and the Holy Prophet had enjoined veneration of guests.

42. Mother related to me that she went to Delhi to visit her parents a month after her marriage. The Promised Messiah wrote her that he had seen her three young sons in a vision. She added that she remembered that the Promised Messiah worte to her about two sons but the Promised Messiah insisted that

he had written about three sons.

43. Haji Abdul Hamid of Ludhiana related to me that once the Promised Messiah pointed to him a margosa tree druing the spring and admired its fresh green foliage. He said that he noted that the Promised Messiah's eyes were moist with tears.

44. Mian Abdullah Sanuri related to me that he used to be a very heavy smoker and so was Sheikh Hamid Ali. Once Sheikh Hamid Ali told the Promised Messiah about my addiction. One day when I visited him he ordered Sheikh Hamid Ali to bring a freshly prepared hubble-bubble. When it was brought he told me to smoke and not be bashful about it. I very reluctantly took a draw at it. The Promised Messiah said that he had an innate dislike for smoking. The moment he said it I decided to stop smoking and developed an aversion to it. Later I had trouble in my gums. I told the Promised Messiah that it never happened when I used to smoke. He said that smoking as a remedy for some ailment is excusable. I smoked for medicinal purpose for sometime and then stopped it altogether.

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Two Mighty Prophecies of the Promised Messiah About Korea and The Czar of Russia

Lecture delivered by Professor Basharat-ur-Rehman M.A. at the Annual Gathering (Jalsa Salana) Rabwah, 1972 and translated by Major (retired) Manzoorul Hasan M.A. Rabwah.

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I stand here before you this morning to refresh your memory with two great prophecies of the God-appointed Messiah of this age, and to explain in some detail how miraculously were these fulfilled in every detail.

The first sign pertains to the revelation vouchsafed to the Promised Messiah viz :

ایک مشرقی طاقت اور کوریا کی نازک حالت

i.e. "An Eastern power, and the critical condition of Korea".

The second sign appeared in connection with another remarkable prophecy which is couched in the language of a verse by the Promised Messiah viz :

زار بھی ہو گا تو ہو گا اس گھڑی با حال زار

i.e. "Even the Czar will be at that moment in a pitiable plight".

The Promised Messiah has said :

"An important sign which indicates the truthfulness of righteous and Divinely-appointed person is that God Almighty vouchsafes to him the knowledge of the unknown. His prophecies speak with a remarkable force and power which is denied to others. Astrologers, too,

reveal some things about the future but their language is conspicuously short of this power and compelling force which is the hall-mark of one, inspired by direct communications with the Divine Being. Moreover the nature of tidings or warning is such that these cannot be the outcome of mere intelligence or conjecture". (Malfuzat, Vol. VIII, pp. 136).

A detailed study of the two signs named in the heading of this lecture, gives a person a firm conviction about the existence of God Almighty Who has particularly manifested Himself as Al-Qadir (The Possessor of Power and Authority) and Al-Muqtadir (the Omnipotent). Inspired with faith and conviction, he cannot help saying :

وہ خدا اب بھی بناتا ہے جسے چاہے کلیم
اب بھی اس سے بولتا ہے جس سے وہ کرتا ہے پیار

Even now the Lord God
Turns into another Kaleem,
Whomsoever He likes :
Indeed, even now
He speaks to those
Whom He is pleased
To bless, and holds dear.

(The Promised Messiah)

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Let us scrutinize a little more in detail these two mighty signs of our Omnipotent and Almighty God and watch how His compelling power governs each and every thing in this world. Let us see how His mighty hand sways all objects of Nature including even the smallest particles that lie within the heavens and the earth. Just as He says in the Holy Quran :

تبارک الذی بیدہ الملک وھو علی کل شئی قدیر

i.e. "Blessed is He in Whose hand is the Kingdom, and He has power over all things".

(Al-Mulk, 67 : 2)

KOREA

First let us consider the prophecy about Korea. It was in about 1904 that a revelation in Urdu was vouchsafed to the Promised Messiah viz.

ایک مشرقی طاقت اور کوریا کی نازک حالت

i.e. "An Eastern power ; and the critical situation of Korea". (Tadhkirah, Ed. 11. P. 518)

This revelation was published for the first time in Al-Hakam, Vol. IX, No. 24, dated 10 July, 1905. The Editor Al-Hakam wrote a note about it. An excerpt from the same is given below :

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> 'When the Russo-Japanese War started and Japan had not yet gained much success, a revelation was vouchsafed to the Promised Messiah :
>
> "An Eastern Power, and the critical Situation of Korea'. A large part of our community konws about this revelation, especially the people residing in Qadian. This could not be published in the paper earlier on account of my negligence". (Al-Hakam, Vol IX, No. 24, P; 10 dated 10 July, 1905)

Japan emerged as an Eastern Power on the world horizon as a result of the Russo-Japanese War and established complete suzerainty over Korea. The war ended on 27-28 May, 1905. Although the Promised Messiah had this revelation in 1904, it could not be published until a month and a half subsequent to the termination of the war, due to the negligence of the Editor, Al-Hakam, as already admitted by him. This delay which took place in its publication, seems to be a part of the design ordained by God, the All-Controlling Power. His hand seems to have operated behind the scene. The events which moved towards a clear fulfilment of the prophecy came into full swing only after the publication of the revelation in the middle of 1905, i.e. at the end of the war.

Japan's victory and its domination over Korea, despite

the Koreans's resentment and opposition, is an important aspect of the fulfilment of this prophecy.

It was a part fulfillment of the prophecy. Japan had emerged as a great Eastern Power. After this, the pace of events quickened so that the second aspect of this prophecy, viz. The critical situation of Korea also began to see its gradual fulfilment. So Japan rose as an Eastern Power and its power and prestige increased day by day. It gained in stature and magnitude. This continued for forty years. In 1945 it struck a stunning blow to a great Western Power i.e., America. Correspondingly the condition of Korea grew gradually from bad to worse. It was most critical in 1945 when its long period of trial and tribulation came to an end, with the defeat of Japan at the hands of the Allies.

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Second Manifestation of Prophecy

Korea had hardly experienced a period of some peace for four years i.e. till 1949, when Red China rose as a mighty Eastern power in Asia. It fell to the lot of Korea to become a battle-field for the two contending powers, so that its condition grew critical once again. It had suffered first at the hands of Japan which was then a great and reckonable Eastern power and now it was Red China that made its plight miserable. Red China was now a great Eastern Power. The might of both these Eastern Powers was first tested on the territory of Korea.

Before going into the details of these two prophecies, it seems proper to state a few particulars about the land of Korea.

KOREA

Korea is called "the heart of the Far East". It occupies an important position as regards its geographical situation. It lies to the South of Manchuria and the People's Republic of Soviet Russia. It is an archipelago, 525 miles long and 125

miles wide. It has in its north the River Yaloo ; in the East, the Seas of Japan. Its coast extends to 5400 miles with no less than 3500 islands. Its area covers 85,543 square miles, and the total population of North and South Korea according to 1960 census was 33,244,113. In summer its temperature is 75° F (24 C) and in winter it is 18° F, i.e., below zero point. It is particularly well-known for Soya Beans, an excellent nourishing diet. It is probably for this that in Korea and Manchuria the proverb goes that its people advance into ripe old age, but never grow old.

The word Korea is derived from 'Korio' or Koriai' which means "land of high hilly ranges and shining streams". The inhabitants of Korea, however, prefer to call their country "Chosan" or "Toehan". It is a strange coincidence that "Chosan" literally means the land of the Morning Peace which has a relationship with the expression : an Eastern Power. Korea is an ancient land and has a long past history whose period extends far before the Christian era.

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Critical Situation of Korea

Korea was periodically from 1882 to 1895, the scene of battle for her neighbouring countries, Japan and China. In 1895 China was defeated and Japan came into power. Korea was in a difficult situation and in order to fend off the increasing Japanse influence and infilteration, the King of Korea was obliged to seek protection from Russia. Henceforth started a period of rivalry and struggle between Russia and Japan for gaining control over Korea. This continued till 1904 when War broke out between Russia and Japan in Feburary of that year. Within two weeks Japan forced the king of Korea who now styled himself as the Emperor of Korea, to sign a Treaty of Allegiance. A regime now started under the domination of Japan, and Korea was in a critical situation. The war ended on 27-28 May, 1905. A great power like Russia faced a humiliating defeat, while Japan was victorious and it emerged as a great Eastern Power in Asia.

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When the Promised Messiah received this divine revelation, Japan did not hold any important position as compared to the gaint stature ot Russia. This has been explained admirably by Hazrat Khalifatul Masih II in his book "Tohfa Shahzadah Wales", as under:

> "At the time when this revelation was published, the most far-sighted political thinkers and the most astute statesmen could not imagine that Japan could obtain so complete a victory. Some people were not even willing to admit that Japan would gain a victory at all and imagined that Russia had not yet grasped the full significance of the struggle, and that as soon as it realized the gravity of the situation, it would crush Japan by the help of its unlimited resousces. At any rate, nobody dreamt that even if Japan was victorious, it would be able to enforce its demands. Subsequent events, however, clearly established the truth of this revelation. Japan was victorious and Russia was faced with such grave troubles at home that it had to concede Japan's demands and to acknowledge its suzerainty over Korea. But the Koreans resented this bitterly and perceiving Japan's persistence, rose in rebellion against it, and the anarchy which resulted from the struggle and which lasted for several years and reduced the country to a critical condition, is a clear testimony of the truth of the revelation".
>
> (Tohfa Shahzadah Wales, p. 79)

The teaching of Shinto religion was made compulsory in the schools. The children were subjected to brain-washing as they were to cherish sentiments of respect and reverence for the Japanese Emperor. The Government was based on injustice and tyranny. Korea's rice was exported to Japan and the Korean rice-growers seldom got it for themselves; and were obliged at times to eat wild herbs and the bark of trees. The Japanese in Korea flourished and became farm owners. The behaviour

of the Japanese soldiers and policemen was savage and terrible. The Koreans were in a miserable plight.

Till 1941 one policeman was appointed to controll every four hundred Koreans. Economic policy was sheer exploitation and injustice. People took every opportunity to flee from the country because Korea was virtually a prison-hold where nobody could raise a voice or lift a finger. The critical situation of Korea, under Japan's domination and occupation, continucd for forty years, from 1905 to 1945. Japan, as an Eastern Power, had reached its zenith. In 1945 at Pearl Harbour, Japan played havoc with the Naval fleet of the U.S.A. and totally disrupted it. She occupied Singapore and then advanced towards India.

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During these forty years the manifestation of both parts of this revelation, quickened the pace of events. In other words, Japan grew stronger day by day; Korea's position on the other hand was rendered ever more critical. An Eastern Power humbled some mighty Western Power of long-established standing.

So every moment of these forty years saw the fruition of this prophecy. God vouchsafed a revelation to the Promised Messiah and then the Divine Hand shaped the events to establish the truth of the prophecy. His Omnipotence, knowledge and compelling might manifest His existence most clearly and the heart of the faithful is filled with faith which augments more than ever.

Second Manifestation of the Prophecy

The second manifestation of this prophecy was held in abeyance from 1945 to 1949. The reason for this was that America used the Atom Bomb and forced Japan to agree to an unconditional surrender, and Korea was relieved of the Japanese tyrannical regime. But on the eastern horizan appeared another Eastern Power (Red China) which was destined to become a means for the fulfilment of this propehcy for the second time.

It was after a lull of four years that Red China emerged as a great Eastern power and confronted a great power—America. The Korean territory was the scene of this warfare. The result was, as prophesied, that Korea was again driven into "a critical situation".

Some detail of Korea's plight is given below:

Japan was defeated in 1945 and Korea became free from its shackles. But this independence was short-lived. On 12 August 1945, the Russian forces entered North Korea and on 8 September, 1945, the American troops occupied South Korea. So Korea was split into two parts, the line of demarcation being along latitude 38, popularly called 38 parallel. The northern half of Korea was under the domination of Russia, whereas the Southern half was under the control of Ameria. The forces of both sides backed by these big powers were poised against each other.

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These two powers were Allied Powers in the Second World War which had just ended and now their forces were gripped by sentiments of mutual suspicion, hatred and malice. The war had not broken out suddenly as pointed out above. Its fire had been simmering underneeth for long in Korea. The presence of the forces of the two powers on the Korean soil had brought some advantages as well for the Koreans. In the North, the Russians were arming and reorganizing the Koreans militarily, while in the South, the Government was consolidating itself with the help of the American dollars.

Korea had seen a period of relief for four years after forty years of tyranny under Japan. The real reason, for this respite is that an Eastern Power, i.e. Red China had not yet gained enough strength to fulfil this prophecy for the second time. In fact, from 1945 to 1949 there was no great power worth the name in the East. There is no need to prove the fact that Russia was always considered a Western Power, though it has an uninhabited territory extending to the east as well. From the days of the Russian Empire. Russia was

regarded a European power.

In short the Russian and the American forces were positioned against each other in Korea till 1948. At this time Nationalist China under Chiang Kai Sheik and Communist China under Mao Tse Tung engaged in a civil war in China, which had started much earlier than the Second World War. After World War II, the Chinese civil war flared up in intensity. From 1945 to 1949 the two sides were balanced, but after this Chiang Kai Sheik and his supporters were pushed out of the country so that they took refuge in Taiwan. Now the Communists had full control of the length and breadth of China. The result was that the so called opium-eater China that had suffered indignities in its own land at the hands of the Western powers, emerged as a great Eastern Power and appeared as a glittering sign of the truth of a Heaven-appointed Messenger of God.

Korea's situation Grew Critical for the Second Time

Both Russia and America drew back their forces from Korea in 1949 with exception of a very limited number. When Communist China, rose to power in 1949 as a strong Eastern power, the signs of the fulfilment of the prophecy started appearing for the second time. In 1949 guerrilla warfare started between the two sides of Korea. At first it was thought that Russia was actively participating in it but subsequently it was revealed that it was Red China that was taking part in these skirmishes.

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In June 1950 North Korea launched a full-scale attack against South Korea. Its army consisted of 1,30,000 regular forces and 1 00,000 reservists. At that time Russia was not there, to use its veto in the Security Council. America moved its forces as "the U.N. peace forces" into Korea, almost within four days, i.e. on 27 June 1950. The total force included troops from thirteen other countries, apart from the American forces which formed its bulk. There was intense fighting and Korea's situation grew critical once again. Now Red China

was fighting from the side of North Korea, and South Korea was taking active help from the U.N. A point to note, is that none could say that Korea's situation grew criticle at the hands of any European Power because the South was being supported by the UN and North Korea had an Eastern Power actively engaged in it. So the prophecy of the Promised Messiah saw its fulfillment a second time.

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Till 26 October the U.N. forces had suceeded in pushing back the North Korean forces to the borders of Manchuria, but after suffering extremely heavy losses.

From I Novamber, 1950 onwards Red China showed great military superiority. The UN forces, successfully marching forward, met the Chinese regular forces on that day and were totally annihilated. It was a great debacle for the UN forces. America suffered a humiliating defeat with very heavy losses. It was a great set-back to the reputation of American General Macarthur who was well-known for his military genius and capability. He was removed from command by the order of President Truman. The backbone of the UN army was broken by this counter-attack of the Chinese which has been called "a horrible storm" by historians. Short of Atom Bomb, America used all types of war weapons, which had destroyed Hitler. Some new and sophisticated weapons were also tested against all rules of warfare, but to no avail. The American well-known X corps met with a similar fate as the British armies had experienced at Dunkirk. In this historic event, China had made the counter-thrust with a force of 1,80,000 in the first instance and samshed the American Eighth Army. Another force of 1,20,000 coming through the mountains, fell on the American X-corps and crushed it thoroughly. The responsibility of this humiliating defeat rests on both, Field Commander Walker and the Supreme Commander Gen. MacArthur, as stated by the writer of the special article in Encyclopeadia Britannica, He even adds that the peace has come about but the bad taste still persists.

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The Chinese forces launched their second attack on 30 December, 1950, with 4,00,000 Chinese and 1,00,000 North Korean troops. This attack was opposed by American troops, the South Koreans forces and the troops of other thirteen countries. The tide of the Chinese attack could not be stemmed back. The UN forces suffered very heavy losses and started their retreat. Seol, the capital city of South Korea, was evacuated within four days. There were very heavy casualties. In Seol alone 70,000 Communist and 7,000 Allied soldiers lost their lives. In May, 1951 the Allied forces mounted a counter attack which was opposed by the Communists with 8,00,000 soldiers including 6,00,000 Chinese. Russia helped North Korea with arms and equipment. Then followed the terrible phase of the Air War with American Bomber raids. The American Fleet and the American Marine troops were also deployed in the War but to no avail.

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In the end the Americans were accused of resorting to germ warefare hither to considered unlawful and immoral. But despite America's material superiority in arms and equipment it suffered ignominous defeats during the war. The Communists offered examplary sacrifice in matters of wealth and honour. According to an official estimate the Allied casualties were 4,37,996 persons, as injured, dead and made prisoners. The Communist forces lost 20,00,000 other ranks and officers. Out of a population of 12,640,000 North Korea lost 30,00,000 as killed. If we add those who died due to hunger disease or other causes, the number swells to almost half the population of Korea. The Korean inhabitants were rendered homeless and moved about like refugees. They were separated from thir kith and kin and innumeberable children lost their parents. Conditions came to such a pass that inspite of its vast territories korea could not provide a living space to its sons and daughters. The world stood aghast at their clamity and cried for God's protection. Topic of the day, for one and all was 'the critical situation of Korea'. It proves without any shadow of doubt that the

God presented by Islam is All-Powerful, Omnipotent, Mighty and All-knowing, All Informed. He revealed all this to His appointed Messiah at a time when none could ever imagine of it. So it is proved that all objects in this world, be these the smallest particle of dust or the biggest ruling Powers, are within the controlling grasp of our Lord, the Living God of Islam. He may, if it be His Will, destroy with one single stroke any part of the world and prove the truth of His Living Faith, and of His Living Messenger the Holy Prophet Muhammad (peace be on him). Likewise He proves the truth of the Promised Messiah, the spiritual son of the Holy Prophet (peace be on him). Blessed are those who benefit from the Signs of His Mercy, and refrain from deeds that invoke His Wrath. Blessed are those who listen to His Call,

(To be Continued)

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